

## METHODS OF MORMON MISSIONARIES.

BY REV. WM. E. CAMPBELL.

The leader of the two generally introduces himself very pleasantly and asks your name. He then introduces the other as "my friend Mr. So-and-so." If you live in a small town or country place where you will at once know them to be strangers in the community, they will probably say: "We are strangers in this place, but have come to stay and we want to become acquainted with the people."

It is for this purpose that we have called upon you; and we hope that our acquaintance may prove to be mutually beneficial. If you are at leisure or manifest no impatience or desire to have them shorten their visit, they may converse a long time upon any subject which seems to interest you; but before they go, they will manage if possible to ascertain whether you are a member of any church, or whether you are regular in your attendance and prompt in discharging your various duties as a church member.

If they find you an earnest, consecrated Christian, they will see that there is not much hope of "converting" you to Mormonism. There will indeed be no prospect of their doing so at all. They will, however, not know that, but will try to do or say something to shake your faith or to make you dissatisfied with your present church relations, for they know that, as long as you are satisfied and contented, they cannot draw you away after the gods of Mormonism.

If, however, they find you dissatisfied or disgruntled in your present relations, they will be likely to make a favorable impression upon you in a little while. When they ask you to what church you belong, if for example you say: "I am a Methodist," they will probably ask: "Do you attend church regularly?" Should you reply: "Not very regularly," they will probably ask: "Why not?" Should you reply: "Because I don't feel like going all the time," they will likely ask: "Why don't you feel like going all the time?" Should you answer: "Because the minister is not eloquent," they will probably say: "Well, he ought to be eloquent if he is a true ambassador of Christ. Indeed he ought always to speak with the demonstration and power of the Spirit. If he does not so speak, it proves that he speaks without authority and does not deserve a hearing." Should you answer: "I do not feel like going to church very regularly, because there are class distinctions in our church which prevent me from feeling at home there," or make any excuse which puts the blame upon others, these wily Mormon "elders" will encourage you in the feeling that the fault is with the church, the minister, or some one else than yourself. Perhaps they will say, as they often do: "Well, no one can blame you for not feeling at home in a church where such things exist. We should not feel at home in such a church ourselves. These things are but so many proofs that the church of which you speak is not the Church of Christ. In the Church of Christ, all the members are brothers and sisters in Christ Jesus; and one person is just as good as another, no matter whether he has fine clothes or as much money or not." They will quote from the Bible some such passage as the following: "The rich and the poor meet together; the Lord is the maker of them all," to prove to you that your church is out of harmony with the Bible and therefore not the true church. If these "elders" were honest with you, they would tell you there are greater class distinctions in their church than in any other; but they leave this for you to learn for yourself and to your sorrow after they have converted you to their faith.

Possibly the Mormon "elders" may leave you at this point and put into your hands a tract to show you how far the churches of to-day have drifted away from the ancient simplicity which characterized the New Testament Church; or, if the way seems open, they may go right on with the conversation until they have made you feel that you have found in them the best friends you ever had. You may then ask them who they are; and they will probably answer: "We are Christian missionaries. We are here to do all the good free of charge. We travel 'without purse or scrip,' just as the seventies in the days of Christ. In fact we are seventies chosen just as the ancient seventies were, and are upon the same kind of mission that they were called to fulfill. If we can give you any kind of advice we shall be glad to do it, but we cannot advise you to continue going to such a church, or listening to such a

minister as you have been telling us about, for they are evidently not truly Christian." Possibly they will also by this time have repeated that claim about traveling "without purse or scrip," and that they as the servants of God are depending upon the generosity of the people among whom they labor for support while engaged in their mission work, so you will feel like inviting them to dine with you, or even to make their home at your house while in your neighborhood. At any rate, they will manage to talk with you, if you will let them, again and again, until in each case they have reached a good point at which to leave you with a tract which will follow up and "clinch" what they have said to you in conversation.

(TO BE CONTINUED.)

The disposition of children largely depends upon health. If they are troubled with worms, they will be irritable, cross, feverish, and perhaps seriously sick. White's Cream Vermifuge is a worm expeller and tonic to make them healthy and cheerful. Price 25 cts. S. E. Welch Jr.

## Correspondence.

## Madison County.

**College Hill.** The white public school at College Hill closed last Friday night with appropriate exercises.

The Waco colored public school closed last Saturday night. A delightful program was rendered.

The bird-hunter is on the war-path. "Poor Bob White!"

Messrs. William and Thomas Martin have rented the late William Broadus' farm on the Kentucky river for year of '01.

Miss Anna Laine is in Richmond on business.

Prospects for several marriages Xmas, are very bright in these parts. "Gov. Edwards is canvassing fire-kindlers."

Kelley Walden is our champion cyclist.

Thomas Parker having sold his place to George Chenault, will move to Clark county soon.

E. C. Grinstead will soon have the largest "herd" of hogs in the county.

**Christmas Gift!** **Peytontown.** Rev. T. R. Reed preached here Sunday morning and night.

Rev. R. H. Munday has been called to preach here on the second Sunday of each month.

Maj. John D. Harris has just returned from Louisville, where he sold his tobacco crop.

J. C. Burnam was down last Sunday to his church meeting.

Charles Miller and wife, were the guests of his mother, Sarah Boone Miller, last Sunday.

In biliousness, Herbine, by expelling from the body the excess of bile and acids, improves the assimilative processes, purifies the blood, and tones up and strengthens the entire system. Price, 50 cts. S. E. Welch Jr.

## Owsley County.

Gabbard, W. B. and C. B. Gabbard, went to Booneville Thursday on business.

Abner Baker, who has been sick is out again.

John C. Gabbard, of Travelers Rest, is visiting here.

The people of Cow Creek voting precinct, were disappointed last Saturday, when they went to vote. Only 110 ballots were cast out of 200 voters.

James Hoskins, of Jackson county, was here Wednesday buying poultry and eggs.

Filbert Reynolds, of Jackson county, is visiting relatives at this place, and on Cow Creek.

The Sunday School at this place will close Dec. 30.

H. H. Rice is laying in a new supply of goods.

Meredith Gabbard, will start for Berea about the 26th to enter school.

Albert States has moved from the head to the mouth of Wolf Creek.

Mathias Wilder and wife visited relatives on Meadow Creek.

There are few ailments as uncomfortable as piles, but they can easily be cured by using Tabler's Buckeye Pile Ointment. Relief follows its use, and any one suffering from piles cannot afford to neglect to give it a trial. Price, 50 cts. in bottles, tubes 75 cts. S. E. Welch Jr.

## Jackson County.

McKee, Miss Baker and Mrs. Smith who recently located here for the purpose of establishing a college, are doing much good work in the church and Sunday School. We are glad to have such Christian workers in our midst, and hope that the town and community will be greatly benefitted.

Rev. J. G. Parsons has been conducting a series of meetings here. Rev. Vanwinkle of Berea recently closed a series of meetings.

Attorney A. W. Baker is having a new office built on the lot he recently purchased of Wm. Hignite.

Wilson Settles occupies the residence recently built by Geo. C. Moore.

Mr. M. A. Holcomb, teacher of our public school closed the term Wednesday Dec. 19.

The church house on the hill, which was commenced so long ago we hope will soon be completed.

County Judge T. J. Coyle is coming to town to stay this winter.

John Reynolds will move into the house which Geo. C. Moore recently purchased of Wm. Harrison.

W. R. Engle has purchased a lot and will build a new residence soon.

The court house has recently been repaired, and made much larger. The people generally seem to be well pleased with the improvement.

Geo. C. Moore recently bought ten acres of land in the suburbs of town of Isaac Hays.

Isaac Hays of Welchburg has moved into town.

Dr. W. T. Amy has moved into town, into the house he recently bought of H. C. Fowler.

Rev. W. D. Smith of Berea was here a few days ago.

Geo. C. Moore is in Lexington this week on business.

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## THE SCHOOL.

Edited by J. W. Dinsmore, Dean of the Normal Department, Berea College.

## Corporal Punishment.

DR. G. STANLEY HALL.

"Children have no logical idea whatever of right and wrong. Everything is a matter of expediency. Unless Tommy is a mere manikin, a namby-pamby little milk sop, he doesn't refrain from stealing apples because his conscience troubles him. If he lets green apples alone it is for one of two reasons alone—he knows that his mother will whip him if he eats them, or he knows by hard experience that the pain of stomach ache more than offsets the pleasure of eating. In a child's mind the fear of punishment takes the place of moral reasoning. As he grows older by nature's processes he becomes a reasoning animal. He is not afraid of his mother any longer. But society takes hold of him, controls him, puts him in harness."

"What I contend for, is the exercise of plain common sense and the acceptance of facts rather than fine-spun theories. Now, for example, the kindergarten spends a lot of time telling the clubwomen that they must not punish their children. Oh, no, the dear little things must never hear a cross word, much less feel a smart slap. Punishment must come upon the child as the natural result of its misdeed. Nature, and not the mother, must administer a chastigation. I grant that this theory is all right, but I can prove by the mothers themselves that in nine-tenths of the ordinary childish jinks it won't work. Now, a child puts its tiny tender hand on a hot stove and is burned. Not many mothers, I fancy, give their children a whipping on such occasions. Common sense tells them that the child has suffered enough, and will apply the lesson."

"But suppose a boy plays hooky; suppose he won't carry in wood; what thunderclap is going to fall on him out of the sky? In a case like this I believe a thoro dose of Dr. Spank's remedies is the best specific. Mothers can raise children without a kindergarten formula. Knowledge can be applied without its having been reduced to a system. Children are animals. They are dear, sweet little things, I admit, but animals just the same. They are a very high order of animals, capable of a great deal of development. The sentimentalists have hedged childhood about with false and unphilosophic notions."

"Generally speaking, I believe in healthy children's quarrels and fights. When I went to school in the country we all knew who could whip the rest of us. We used to stand up and fight it out for hours. I don't believe in too much tenderness. I think we are in danger of becoming over-sentimental, rather than over brutal. Physical courage is the foundation for moral courage later in life. One is to the child and the savage what the other is to the grown and cultured man."

"One of the most effective means of discipline in reform schools is the teaching of boxing. When an incorrigible boy is unable to control his temper, teach him boxing. In a boxing match he has to control his temper or he gets hit. He misses his guard and his opponent punches him. Anger is a species of epilepsy, and destroys for a moment the mind's balance. I think every boy ought to learn boxing, but I don't advocate teaching it in the public schools. We can't have everything which it may be desirable to know taught in the public schools. The system is crammed and jammed to overflowing now. Life must not be made too easy. Plenty of children nowadays, especially the children of the rich, are suffering from having too much pleasure. They are surfeited with pleasure. Their minds are filled with goody-goody sentimental stories. They will grow up to be selfish milk-shops. A child who has nothing to do but enjoy himself will become a degenerate, selfish man. Luxury brings decay."

"I believe in pain and pleasure both. Every soul needs to experience the extremes of pain and pleasure. But pain is the great educator. Hunger and cold, and a hundred other sufferings, are nature's great spurs. Pain is the motive of natural selection. It weeds out the weak and strengthens the strong. Ten times more animals die than live."

"I believe in punishment for children. I believe in corporal punishment in the school. It should not be carried to excess, but the fact that an incorrigible boy who knows that the teacher may whip him is a tremendous support to the teacher. I don't want to whip a boy severely, but if I am to control him I want him to know that I can give him a licking."

Have you a cold? A dose of Cousson's Honey of Tar at bed-time will enslave it. Price 25 cts. S. E. Welch Jr.

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## THE HOME.

(Edited pro tem by the Manager.)  
The Making of Gov. Brady.

A good many years ago John G. Brady, the present governor of Alaska, was a little boy in New York City. At that time he possessed but one name—that of Brady—by which he was known among the other street Arabs of his neighborhood. He was a homeless, orphaned waif, who picked up a scanty living by selling papers, blacking boots and doing odd jobs about the city streets. While still a very young lad he was taken west with a carload of children like himself for distribution.

In a small town in Indiana there lived a lawyer—Judge Green—who came home to dinner one day and told his wife about the invoice of children that had just come to town. She listened with interest, and then said:

"I think we ought to take one, John." Her husband looked at her a moment.

"Do you mean it?" he asked.

"Yes, why not? We can well afford it," she replied.

"Well then, I'll go right down before the car is taken away and pick out the toughest gamin in the lot for you."

In a little while he returned, leading a small, dirty-faced boy, who seemed to fulfill most satisfactorily the requirement he had mentioned.

That was the way John Green Brady—the boy took his patron's name—found his way into a Christian home. He went through the public grammar and high schools, and then, partly through his own efforts and partly through the kindness of Judge Green took a course at Yale College. After his graduation he went to Sitka, Alaska, as a missionary, where he worked for several years as a preacher and teacher. Later he became a trader, but still continued to wield an influence for good with the Indians.

In appearance Governor Brady is a strongly-built man of medium height. He wears his hair and beard in a manner that reminds one of his sometime neighbor, the grizzly bear. Though he cares very little for the small amenities, there is a certain charm in his ruggedly honest manner, and all who come in contact with him realize at once the stern integrity of his character. In his missionary days he very soon won the respect and affection of the Indians, which he has never lost in his long experience as a trader and storekeeper.

Though living for so long a time on the edge of the continent, far away from his Alma Mater and all centers of literature and learning, he has kept up his intellectual life. At one time, for mere pleasure, he taught geometry to the son and daughter of a friend who was an official at Sitka; again he read Chaucer and Spenser with the beautiful woman who has long since resigned her position of government school teacher to become his wife. Now they have a family of stalwart sons and daughters.

At present Governor Brady is bending all his efforts to induce congress to give Alaska better laws, and his efforts in the direction of the development of our remote territory ought to meet with success, for he has shown throughout his long service in Alaska that he has the best interests of the country at heart, and is not influenced by politics.—Saturday Evening Post.

In sluggish liver, Herbine, by its beneficial action upon the biliary tracts, renders the bile more fluid, and brings the liver into a sound, healthy condition, thereby banishing the sense of drowsiness, lethargy, and the general feeling of apathy which arise from disorders of the liver. Price 50 cts. S. E. Welch Jr.

## THE FARM.

Edited by S. C. Mason, Professor of Horticulture, Berea College.

## Save the Forests.

J. P. Brown, Secretary of Indiana Forestry Association.

History is ever repeating itself. One generation refuses to learn the experiences of preceding ones; the records are replete with instances where nations have been destroyed, or greatly reduced in importance by neglecting the commonest laws of economy in preservation of forests.

The Israelites when freed from bondage were promised "A goodly land flowing with milk and honey."

The territory between the Jordan river and the Mediterranean was theirs, and before them fled a numerous people.

In this rich land the Jews flourished and multiplied.

When King Solomon ascended the throne he ruled not Israel only, for the world acknowledged his power.

Armies he had but not for war, horses and chariots without number.

Tyre and Sidon lived from the bounty of this great agricultural nation.

Wheat, barley, wine and oil were produced to feed many nations.

But the Tyrians and Sidonians were timber merchants.

"There are none skilled to hew like unto the Sidonians."

The downfall of Israel began when the Lebanon mountains were bared of their cedars.

From the richest agricultural region this land became a desert sparsely populated by wandering tribes; wood exceeding gold in value.

Gone are the wine presses, the vineyards, the grain fields, the olive gardens, widely scattered her people.

Spain was once prosperous, a community of farmers; her higher mountains covered with timber, fed her springs and enriched her valley fields; the axe and the goat, enemies of the forest, brought the proud Spanish kingdom to its present enfeebled condition.

Germany had forests, and also lumber, and only by seeing in time the disastrous results, did the Germans enact stringent laws to protect what forests remained.

From New England to the border of our prairie lands, we have followed, clearing not only the fertile fields, but the mountain sides, which have no value except for timber and the minerals which they contain.

Shall we as a prosperous, intelligent people, an agricultural nation, profit from the experiences of ages past?

Who can say that the farms of America, now so productive, feed the world, will not in the future become so desolate as Syria, when the spoiler shall have cleared our mountains and valleys of the forests which nature has so lavishly supplied?

(TO BE CONTINUED.)

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